THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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TWO CITIES—SAN FRANCISCO AND SALT LAKE.

There are two American cities which, certainly in their origin and possibly in their destiny, have no counterparts in any country or any age. One is San Francisco, the offspring of the lowest of human passions—the love of wealth; the other is Salt Lake, the offspring of the highest human passion—the love of religion.

Singularly enough, however, the first white men who settled permanently on the spot where San Francisco now stands were ministers of religion. Just a century ago, in 1776, two Spanish monks of the order of St. Francis came to this, then, unknown frontier of the western hemispere, and planted the ensign of a faith whose vital force, having survived in undiminished vigor all the revolutions of creeds and civilizations, promises to resist the processes of disintegration and decay as long as the soul of man looks upward toward its Maker. The old church of the Mission Dolores, built of sun-dried bricks, still preserves the memory of these spiritual pioneers; and the gigantic cross which, from the summit of Lone mountain, looks down upon a reality that far outstrips their wildest dreams, tells the stranger that the cause for which they labored has lost nothing by its transfer to later hands. But something more than pious zeal was needed to lift the lonely mission station from obscurity into fame. In 1847, the total population of San Francisco was only 450; in 1848, the influence which has since wrought such a magical growth left the place almost deserted; but in 1849, the advance began, whose astonishing results we now see, and whose consummation none may dare to measure. How strange from a purely intellectual point of view, that the finding of a few bits of yellow metal in Capt. Sutter's mill-race should have made California the Holy Land of a new crusade; should have covered the beach along which Richard Henry Dana—then a common sailor in the brig *Pilgrim*—carried dry hides on his head, with wharves and wharehouses; should have converted piles of drifting sand, the washings up of the restless Pacific, into streets whose rush and roar remind one of the heart of London; should have crowned these desolate hill-tops with copies of Italian villas

and French palaces; should have transformed a wide waste, peopled only by roving Indians and Mexican cattle-herders, into a flourishing Anglo-Saxon commonwealth, and raised the village of 450 inhabitants to a city of 275,000. And all in twenty-seven years! What other power save the power of gold could have done so much in so short a period? The home of the Prophets and kings of Israel, the scene of Calvary's tremendous tragedy, where the Temple of Solomon stood, and the bleeding body of Christ was buried—is a mass of mingled ruin and filth, the temporary resort of a crowd of dirty pilgrims, the property of the meanest race that claims the credit of civilization. The Mission Dolores, with no nobler stimulant than that afforded by the blundering discovery of Captain Sutter, has flowered out into a metropolis whose present prosperity and future prospects are the world's wonder. Suggestive and significant is the contrast between Jerusalem and San Francisco; between the city where, as it is believed, the presence of God was specially manifested for thousands of years, and the city where, only twenty-seven years ago, Mammon set up his throne. The one desolate, degraded, sunk to the lowest depths of poverty, ignorance, and oppression, the bruised and battered relic of the sacred glories of the past; the other standing erect and elate in the flush of youth, thronged with eager devotees from every quarter of the globe, filled to overflowing with that marvelous energy which is the consequence as well as the cause of vast and successful industrial and financial enterprise, drawing an exhaustless stream of wealth from a broad domain literally paved with precious ore—already the commercial mistress of half a continent, and stretching her hands through the Golden Gate to grasp the trade of India, China, and Japan.

It is curious, to say the least, that those who would find, in the nineteenth century, the religious principle working as actively and as effectively as the pecuniary principle, must turn to a sect which popular opinion brands as the least Christian of any in Christendom. The intelligent traveler who climbs to the roof of the principal hotel in Salt Lake City just as the sun is setting, will witness a sight he never can forget. To the west, flashing like burnished steel in the rays of the descending orb, lies that inland sea, which is the puzzle of physical geographers; to the north and south is spread out the long narrow valley that tempted the band of hunted exiles to pitch their wandering tents here; to the east, and sweeping round toward the right and left, are the Wasatch mountains, their tops flecked with snow, their ragged breasts packed with gold. Through yonder deep gorge — still known as "Emigration Cañon"—Orson Pratt and his companions looked for the first time upon the untrodden territory which was to be the refuge of the persecuted "Church of Jesus Christ of Latter-day Saints." Nearer is the little river, on whose banks they camped, and with whose waters they dedicated the then sterile soil to the service of Jehovah, and the furtherance of the creed proclaimed by Joseph Smith and consecrated by his blood. Beneath the eye is the product of that dedication, a city of thirty thousand souls; a city embosomed in trees and fragrant with fruits and flowers; a city whose streets sparkle with the clear, cool streams springing from fountains hidden in the adjacent hills; a city with all the comforts, conveniences, and luxuries demanded by modern culture and refinement; a city with a house of worship capable of holding an audience of thirteen thousand, and having in process of construction a Temple which will vie in size and splendor with the cathedrals of Europe; a city one among whose many stores is large enough to contain any two in St. Louis; a city evidently prosperous much above the average, and whose women and children—in spite of all said to the contrary—are apparently in the enjoyment of as much health and happiness as fall to the lot of humanity. Thirty years ago the place was a desert; now it is a garden. Thirty years ago the nearest habitation of civilized man was a thousand miles away; now it is the centre and distributing depot of a thriving community scattered through the immense region between the Rocky and the Sierra Nevada mountains; thirty

years ago the shores of Salt Lake had been visited only by occasional exploring parties, and a few hunters who were willing to risk their scalps in search of game; now no foreigner who comes to America is satisfied until he has been here, and every steamer that leaves Liverpool brings reinforcements to its permanent residents. Laugh as we may of Joseph Smith and his strange theology; condemn as we may the social system which the fanaticism or the lust of Brigham Young has reared upon that theology; pity as we may the willing victims of theocratical despotism—there is no escaping from the invincible logic of facts. The Mormons have revived, in this most practical and sceptical age, the religious enthusiasm which prevailed during the earlier centuries of the Christian era. They have exhibited a religious faith seldom equalled and never surpassed. They have, on account of that faith, endured ridicule, abuse, outrage, and persecution, and never flinched in all the long and terrible ordeal. Whatever we may think of their principles and practices, the moral courage they have displayed is not inferior to that of the Puritans who landed at Plymouth, and the sufferings they have undergone dwarf into insignificance the much-vaunted trials of the New England fathers. Whether Mormonism can continue to grow in its present shape, and with the hostile agencies, legal and social, brought to bear against it, is a question we do not propose to discuss. Enough to know that the Church which, fifty years since, numbered seven members, now has, at the very least, 300,000, and shows no sign of decreasing vitality. Enough to say that, under the auspices of this Church, and in the face of vindictive assaults disgraceful to the American name and nation, a society has been formed and a city built which are well worth the careful study of the philosopher, the political economist, and the orthodox clergyman. The first will find abundant material for scientific examination and reflection; the second may discover that there is a higher and stronger law than the one expounded by Adam Smith; and the third may ascertain, to his surprise and possibly to his disgust, that the thing he calls a vile and fatal error has achieved victories which, if less renowned, are certainly not less remarkable than those won by truth.—*St. Louis Republican, Sept.* 10.

THE BOOK OF MORMON—WHAT IT IS.

[The following is an extract from an article concerning the Book of Mormon, written by Orson Pratt, Church Historian, in December, 1874, for insertion in the *Universal Cyclopedia*.]

The first edition of this wonderful book (meaning the Book of Momon) was published early in 1830. It has since been translated and published in the Welsh, Danish, German, French, and Italian languages of the east, and in the language of the Sandwich Islands of the west. It is a volume about one-third as large as the Bible, consisting of sixteen sacred books.

A small volume of plates of the first six books of this collection were made by the Prophet Nephi, nearly six centuries before Christ. Nephi gives a brief sketch of his father and family, who were commanded of God to leave Jerusalem six hundred years before Christ. They came to the eastern borders of the Red Sea, where they encamped, and were soon joined by two or three more families from Jerusalem. This little company proceeded for many days in their journey along the eastern borders of the sea; after which they altered their course nearly eastward, and came to what they called the great waters; this must have been the borders of the Arabian Gulf or Indian Ocean. Here they were commanded to build a ship, on which they embarked, being directed continually in the ship's course by a miraculous instrument, prepared by the hand of the Lord for the purpose.

At length, after many sufferings and hardships, they landed on the western coast of South America, not far, as is believed, from the thirtieth degree of south latitude.

This little colony brought with them from Jerusalem, their ancient Scriptures, engraved in Egyptian characters, on brass plates. About one-half of the colony apostatized, and greatly persecuted the righteous, and sought to destroy the Prophet Nephi. Being commanded of God, Nephi and his followers secretly fled from their enemies, and traveled a great distance north, and located their colony, near the head waters of what is now called the Amazon. But a few years elapsed, when the Lamanites, having discovered the location of the Nephites, began to make war upon them, committing many depredations and murders. The enmity between the colonies continued for many generations, during which hundreds of thousands were slain in battle.

About four centuries after leaving Jerusalem, the Nephites again migrated northward; traveling many days through a wilderness, they found themselves upon the banks of a river, which they called Sidon, known in modern times as the river Magdalena. Here, to their great joy, they discovered a colony of Jews, who left Jerusalem the same year that their nation were carried captive into Babylon. The Nephites united with this colony. About this time, the small plates of Nephi were full, being occupied mostly with prophecies and revelations.

The Prophet Nephi, not only constructed the small volume of plates above referred to, but also made a large volume of plates, intended for a more extended history of his people, and to embrace a more voluminous collection of sacred writings, that might, in future generations, be revealed. Both volumes were kept by a succession of inspired men, each recording the most prominent historical events of his day, together with the additional revelations received.

During the first half century before Christ, the north wing of the continent became extensively colonized, by emigration from the south. At the time of the crucifixion, both the Nephites and Lamanites, because of their great wickedness in the stoning and killing of their Prophets, were visited with great judgments, in the form of tempests, and fire from heaven. Three days of total darkness occurred.

Nearly a year after these events, Jesus, the resurrected Redeemer, descended from heaven, taught them his Gospel, and chose twelve ministers to preach the same and established his Church. All the inhabitants of the continent were soon converted, righteousness prevailed for two or three centuries, succeeded by a dreadful and almost universal apostacy. A lengthy exterminating war followed. The Nephites were conquered and slain by the Lamanites, their last battles being fought on and round about the hill where the sacred plates were found. This national extermination happened three hundred and eighty-four years after the birth of Christ.

Before this dreadful event, the Prophet, Mormon, by the command of God, made a volume of plates, and engraved thereon an abridgment of the history of the nation, from the time the colony left Jerusalem until his own day. This abridgment was chiefly taken from the large volume of plates constructed by Nephi. In this abridgment were copied a very few of the many revelations and prophecies which had, from time to time, been given to the nation and engraved on former records.

The small plates of Nephi, in the possession of Mormon, were by him joined in the same volume with those which he, himself, had manufactured, and the two sets combined, were called the Book of Mormon.

After Mormon had completed the abridgment, he committed the volume, which still contained many blank pages, into the hands of the Prophet, Moroni, his son, with instructions to finish the history, record a few other revelations, and then deposit the same, to preserve them from the Lamanites, who had sworn to destroy them. All the balance of the Nephite records where hid by Mormon, in the hill above referred to.

The Prophet, Moroni, after the destruction of his nation, kept himself

hid from the Lamanites, thirty-six years, during which he wrote a short sketch of the history of a still more ancient nation, called Jaredites, whose ancestors came from the Tower of Babel. This colony crossed the great western ocean in eight barges, being three hundred and forty-four days upon the water. They landed on the western coast of Mexico, and extended their settlements over all the North American portion of the continent, where they dwelt until about six centuries before Christ, when, because of wickedness, they were all destroyed. Ether, one of their last Prophets, wrote a sacred history of his nation, upon plates of gold. These were translated by the power of God into the Nephite language, a brief sketch, as above stated, was engraved by Moroni, on the plates of Mormon, and called the Book of Ether.

One of the founders of the Jaredite nation, a great Prophet, saw in vision all things from the foundation of the world to the end thereof, which were written, a copy of which was engraved by Moroni, on the plates of Mormon, and then sealed up. It was this portion which the Prophet Joseph Smith was forbidden to translate, or to unloose the seal. In due time this will also be revealed, together with all the sacred records kept by the ancient nations of this continent, preparatory to the time when "the knowledge of God shall cover the great deep."

Moroni informs us that he was commanded of God to hide the records in the earth, with a divine promise that in the latter times they should be brought to light, and their contents published to all nations. The last date given by him is four hundred and twenty years after the birth of Christ.

ORSON PRATT, Sen.

—*Deseret News.*

CORRESPONDING WITH AND VISITING RELATIVES AND FRIENDS.

A somewhat frequent cause of complaint, reported by Elders traveling away from Utah, among the people they have visited is, that relatives and acquaintances, when they come to Utah, apparently forget those they have left behind in the world, and fail to correspond with them, or write very seldom, and never revisit them.

There is probably some truth in complaints of this kind. But it is a matter which may be looked at from both sides of the question, from the other side as well as the one above presented. For instance, will many of those persons at a distance, who have relatives or friends in Utah, ask themselves how often they have written to or visited their Utah relatives or friends, since the separation took place? Have the relatives or friends outside of Utah written to or visited the relatives or friends in Utah as often as the latter have written to or visited the former? If not, then why not? If a correct account of letters and visits were made out, there is reason to apprehend that the residents of Utah would be found to have written to and visited their relatives and friends abroad quite as often as the latter have written to and visited the former. Indeed, we are sometimes tempted to think that if the figures between the two parties in this matter were placed side by side, there would remain a handsome balance in favor of the Utah residents. At least, such has been the experience of many of the people in this Territory.

Large numbers of the people of this Territory have not only written more or less frequently to their relatives and friends at a distance, but have also sent to them copies of the *News* and other Church publications published here, and have furthermore gone back, some of them more than once, to the places of their former residence, among their relatives and friends, and preached the Gospel to them, as well as given them descriptive information of the country hereabout, and of the people and the situa-

tion and prospects here. Still further, not a few of these missionary visitants from Utah have brought with them, on their return here, such of their relatives, friends and acquaintances as have been willing and able to come, who in turn have written to and visited, preached to and conversed with, their relatives and friends and acquaintances abroad, and brought some of them back to Utah with them. So that we must be right in saying, that a few letters and visits from relatives and friends at a distance are still due to relatives and friends in Utah. —*Deseret News, Sept. 30th.*

CO-OPERATION IN UTAH.

Editor Deseret News:

It is indeed surprising, in these days of controversy concerning reform, political and domestic economy, communism, and the like kindred subjects, discussed by the greatest intellects of the age without practical results, that Brigham City, the capital of Box Elder County, Utah, a "Mormon" community at that, should be steadily and successfully demonstrating the feasibility of uniting the industries of a whole community, and resolving them into a commonwealth. The problem has been committed into the hands of that prudent and wise gentleman, Elder Lorenzo Snow, who, in connection with others, has formed a nucleus of home industries which bids defiance to the fluctuations of trade, or commercial depressions.

A visit to the various departments of this institution will at once convince a person that is not blind to apparent facts, how a community can control their own industries, and live independent of commercial disasters, so fearful in their effects, especially to the dependant classes of France, England and America. The capital stock of the Institution exceeds one hundred and fifty thousand dollars, subscribed by the citizens of the place.

The product for the year last ending amounted to over one quarter of a million dollars. Thirty thousand dollars of this product was turned into cash, then into merchandize and other materials for the benefit of the business and employees. Liberal wages are allowed the operatives, who are engaged by the day, or work by the piece, and receive their pay in the products of the institution, including one-sixth store pay, or can have a house built for them if they require it, and have the cost cancelled by exchange account. If an employee be a stockholder he or she receives a yearly dividend which has never been less than nine, and as high as fifteen, per cent.

The combined interests of the people are divided into about fifteen separate departments, each under the management of a suitable foreman, who keeps the accounts of his respective business. At the end of each year these accounts are resolved under one general head, and a dividend declared as in the case of any other private business or firm.

The woolen factory is a neat model, and furnished with machinery of the latest and most approved style, producing very excellent cloth, and of great variety.

The tannery is the best in the Territory, furnishing leather grading from the heavy cowhide to the fine roanskin. Twenty boot and shoe makers are constantly employed, making up this leather into various styles, suitable to the tastes of the buyers, whether woodhaulers, or trippers of the fantastic toe—all can be suited. Also several saddle and harness makers are engaged, making up goods for their department, and supplied with leather from their own tannery.

In the tailoring department a number of young ladies, with sewing machines, are constantly engaged making up all kinds of gentlemen's clothing for sale and custom work. In this department I saw very fine straw-braided hats, for both ladies and gentlemen, made up by ladies of Brigham City, the straw being of their own raising. The workmanship proved that they were well skilled in the business.

In addition to the manufacture of straw goods, the fur hat makers form quite an important branch in their vocabulary of industries.

The cabinet makers cannot supply the home demand for furniture, and especially in the article of baby carriages, which seems to belong to this department. The furniture exhibited for sale at the wholesale store would grace some of our large fashionable houses in Salt Lake City.

Their sawmills supply the demand for cabinet and building purposes, and are credited by the usual exchange account.

The blacksmith, machine and wagon shops do all the repairs necessary in their respective lines, and seem to have plenty to do. The fact is, there are no idle shops in Brigham City.

In addition to their mechanical pursuits, they manage and conduct large farms and herds of stock. Their dairy of itself is a great institution, consisting of over five hundred head of milch cows under daily manipulation, producing large quantities of the finest butter and cheese sold in Salt Lake market. I understand that their present shipments of cheese to this market amount to fifty boxes per week, and still they are urged to increase the supply.

A square plot of twelve acres of ground is laid out for the location of all their mechanical and mercantile industries, on which already stand the woolen mills, tannery, pottery, machine shop, and other buildings in course of erection. The whole plan is arranged with a view to the economy of labor, also the health and pleasure of the operatives.

One grand feature of the co-operative system of Brigham City is that it admits of no idlers, all seem to follow some industrial pursuit. Even the tramps are put to work on outside contracts, and earn their board without being a tax on the people. The city, however, is entirely lacking in the spirituous and fermented ingredients of modern civilization, and used so generally in the development of individuality. Instead of saloons they have halls of science, high schools, social, musical and dramatic entertainments.

All these matters are conducted by men who have proved themselves worthy of the confidence of the people, and whose motto in business transactions is, "As with the Priest so with the people." H.

—*Brigham City, Sept.* 20, 1876.

PROGRESS OF THE INDIANS.

Salt Lake City,
Sept. 29, 1876.

Editor Deseret News:

When returning from a recent tour through Bear Lake, Soda Springs, Cache, Marsh, and Malad Valleys, I stopped a while at the Indian Farm, west and a little south of Hampton's Station. The farm lies between Malad and Bear Rivers, on a high, dry, semi sandy plain, some 200 feet above the waters of the rivers. Notwithstanding the dryness of the soil they have raised some 400 bushels of wheat, some oats, and a good show of corn, "spuds," melons, squashes, etc., all without irrigation.

Lucern sowed on the 10th of last May, notwithstanding the grasshopper ravages, looked remarkably well. We dug up two samples, whose roots reached eighteen inches in the earth, and with tops as many inches out of the ground, no irrigation employed. They expect to put 100 acres of wheat in this fall, and 200 acres of grain next Spring. One mile of fence on the north, and one and a quarter miles on the south of the farm, both stretching from river to river, will enclose some 9,000 acres of land. Fourteen Indians have made fourteen homestead entries, and they are now getting out the logs, etc., to build houses thereon. Indians obtain United States titles to land on the same moneyed conditions as the whites. Something like foreigners, they must abjure forever all tribal relations and agree never to ask the government for annuities. These Indians sell their ponies to obtain means to meet the expense of homesteading. Some forty lodges are represented on this farm, and a more orderly, prayerful and persevering colony of men and women would be hard to find. A number of whites from Box Elder and Weber Counties are directing their labors.

Respectfully, etc.,

A. M. Musser.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 30, 1876.

THE GATHERING.

"Who are these that fly as a cloud, and as the doves to their windows."—Isaiah lx, 8.

THE above is an extract from a very glowing and prophetic psalm in the book of Isaiah, portraying the growth and glory of the Latter-day Zion, a Zion which was to arise when "darkness shall cover the earth, and gross darkness the people." It is a psalm too, which, while it predicts this glory, intimates plainly that it is to be the work of the Lord in its origin, as well as during its growth and final triumph. This stirring revelation has probably been used by all the churches of Christendom, as peculiarly applicable to them individually, but all have seemed, while calling this the "blaze of Gospel day," to have overlooked the fact that its origin is to be during this universal condition of darkness; and with still more fatality have they ignored entirely its repeated intimations in regard to gathering; nay more, when an organization is found to exist, which like the Prophet insists upon this gathering, they fail to treat its believers either as superiors or equals, but by every process seek to depreciate and condemn them even without inquiry, and when they see before them this phenomena of gathering, they denounce those who preach and practise it, in marked contrast to the spirit which prompted the Prophet to cry—"Who are these that fly as a cloud, and as the doves to their windows?"

This contrast was brought home very vividly by witnessing the last company of gathering Saints leave the shores of Europe for the land of Zion. It is true that this is an operation which has been going on for years, and because of this it might seem unworthy of present notice. Migration and emigration indeed are now so common, that the fact of a few thousands, more or less, moving hither or thither, is but of little consequence, and indeed if this was like other movements of the human race, it might be so, but it is unlike every other, and consequently cannot be overlooked. The motive which prompts, the spirit and order which characterizes it, and the results which follow, are each worthy of consideration, not of men in general only, but of Christian men in particular, of those who profess to receive the Bible as the product of an inspiration from on high. Sceptics and infidels may justify themselves, the Christian world can not do so, its claims, character, and life are involved in giving due honor not to the "word" alone, but to every manifestation of the fulfillment of its prophetic utterances.

The Church of Jesus Christ of Latter-day Saints are the exponents of the Gospel—it is their life, their all, and that Gospel would be shorn of its glory, would fail in both progress and triumph, if its believers could as coolly look upon the signs of the times and the fulfillment of prophecy, as do those who, through every phase of sect and creed, appropriate to themselves the title or name of "Christian."

Every Bible student knows that the pages of that Book are replete with revelation in regard to gathering, and that when an Apostle, by the spirit of inspiration, tells us "that in the dispensation of the fullness of times, he (God) might (will) gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Ephesians i, 10), it is but a later manifestation of that spirit which bids the Psalmist cry—"Our God shall come and shall not keep silence, he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my Saints together unto me, those that have made a covenant with me by sacrifice." (Psalm L, 3, 4, 5.) Also, "Oh give thanks unto the Lord, for he is good, for his mercy endureth for ever; Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands from the east, and and from the west, from the north, and from the south." (Psalm cvii, 1, 2, 3.) And the Prophet, "Fear not; for I am with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." (Isaiah xliii, 5, 6.) Further, "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the tops of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for the law shall go forth from Zion." (Micah iv, 1, 2.) When these men thus "wrote and spoke as they were moved upon by the Holy Ghost," it is very evident that they intended, the Spirit intended, God intended, that these words should be noticed, pondered, and fulfilled; and though "the vision is yet for an appointed time, at the end it shall speak, and not lie," and we are further enjoined, "though it tarry, wait for it, because it will surely come, it will not tarry." (Hab. ii, 3.)

So when the Latter-day Saints gather, they are the ever present fulfillment of these predictions that have come down to us by the providence of the Almighty from the ancient time; and if men choose to close their eyes to this fact, if the Christians are indifferent to the prophecies and promises, to their fulfillment and realization, we have "not so learned Christ."

During the past season, the following vessels have conveyed the gathering Saints in numbers as follows:—

May 24, 1876	... ...	Steamship *Nevada*	... ...	126 souls.
June 28, ,,	... ...	,, *Idaho*	... ...	628 ,,
Aug. 23, ,,	... ...	,, *Nevada*	... ...	3 ,,
Sept. 13, ,,	... ...	,, *Wyoming*	... ...	309 ,,
Oct. 18, ,,	... ...	,, ,,	... ...	118 ,,
	Total ...	... ...	... ...	1184 ,,

This is exclusive of some 50 returning missionaries, who were distributed among the several vessels to aid the Saints during their trip. This may seem to be an insignificant number, but it must be recollected that now is but like "the gleaning of grapes when the vintage is done;" yet small as it is, it is a sermon to Christendom and to the world, a testimony which with significance is pregnant to those who are asking "Master, when shall these things be, and what shall be the signs of thy coming, and of the end of the world." (Matt. xxiv, 3.) And it differs here from other movements of men, it acts from a high religious prompting, and it aims by this gathering to answer that prayer which was uttered by our Savior, "Thy kingdom come, thy will be done in earth as it is in heaven."

The number of returning missionaries is just as significant as the gathering of the people. These are they who hold the authority of God to warn, then initiate those who believe their message, and gather them home to "Zion, where they can be taught more fully the ways of the Lord;" men who have a mission; men who perchance have "gone forth weeping, bearing precious seed, now they turn again rejoicing, taking their sheaves with them." Let all such men have honor among the Saints, for their labors, for their spirit of sacrifice, for their desire and efforts to do good, for their integrity, their humility, and for their manful bearing of that responsibility, which is so aptly expressed by the Apostle, "Yea, woe is unto me if I preach not the Gospel!"

The following brethren are in the last company, having been honorably released from their labors in this country:—Elders Peter Barton, R. R. Lewellyn, H. W. Taylor, B. W. Carrington, Lorenzo Brown, P. D. Lyman, W. M. Evans; also David McKenzie, who has been for some months engaged in the Office of the STAR. We wish them all a pleasant voyage and journey home. May God bless them for their labors, and give them joy in meeting with their families and friends, and in years to come may they find among their most pleasant memories the recollections and experience of this mission; and may this year's gathered Saints realize that it is a priceless boon to be delivered from Babylon, and with this, may it be their ambition and effort to live their religion, thus demonstrate the value of gathering, and secure the blessings of the faithful.

H. W. N.

DISTRICT MEETING.—We have the minutes of a very interesting District Meeting held in the Assembly Rooms, Nottingham, Oct. 22nd. The speakers on the occasion were Elders Richards, Ball, Toleman, and Lyman. Their remarks were mainly on the first principles of the Gospel; they seem to have been attended with a good measure of the Spirit, and because of this, must have been profiable to both members and strangers, though in regard to the latter we may not immediately perceive the result. "Blessed are ye that sow the seed before all waters" (Isaiah xxxii, 20), and in fact we are subject to the command, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, or whether they both shall be alike good." Go on, brethren, warm up and comfort the Saints, strengthen the feeble, comfort the downcast, warn the unbelieving, so shall you have "seals to your ministry and souls to your hire." It is "he that winneth souls is wise." (Proverbs xi, 30.)

H. W. N.

ABSTRACT OF CORRESPONDENCE.—Extract from a letter to Elder D. McKenzie, from H. A. Galloway, Newcastle:—"I am just in receipt of a note from the Secretary of the Middlesbro Branch, saying,—'Since I was there a month ago, they have baptized five, and have a prospect for several more.' This is cheering."

HOME CORRESPONDENCE.

At Sea, Oct. 25, 1876.

Prest. A. Carrington.

Dear Brother,—As you are aware, our company sailed from Liverpool at 1.40 p.m. to-day.

At 6 p.m. we organized the company by appointing Thomas Allsop, chaplain; Thomas Hoskins and John Stagg, marshals; and William Bayes, captain of the guard. The following regulations were then agreed upon. At 7.15 a.m., the people assemble for prayers. Berths are then cleaned. Breakfast at 7.45. Dinner at 12. Supper at 5, and prayers at 7. At dark all are expected to be below, and retire at 9. We have been signally blessed in the start with most favorable weather, which will doubtless better prepare us all for our voyage. At present writing there are no indications of sea-sickness, either in cabin or steerage. The Saints are amusing themselves, singing the songs of Zion, and in other recreations. All are apparently quite satisfied with the ample, clean, and comfortable surroundings provided for them, and everything looks propitious for a satisfactory voyage.

May God continue to bless you, and all associated with you in your labors, and abundantly prosper his own good work in every land and clime.

Your brethren in the Gospel,

PETER BARTON, DAVID MCKENZIE,
P. D. LYMAN, L. BROWN,
WM. M. EVANS, HYRUM TAYLOR,
REES R. LEWELLYN.

ENGLAND.

11 Longford Street, Burley.
Leeds, Oct. 23, 1876.

President A. Carrington.

Dear Brother,—Before leaving for my home in Utah, I wish, through the medium of the STAR, to bid a kind farewell to yourself, all at "42," and the Saints with whom I have been associated or acquainted, not forgetting the Elders, both traveling and local; thanking them for the universal kindness, hospitality, and good feeling which they have ever manifested toward me, in administering to my comfort and happiness while with them, and for the confidence and brotherly love which has been extended to me in sincerity and with so much esteem and confidence; and in thus separating from them I feel to leave my blessing with them, and would say, may "the measure that you have meted to others be measured to you again." And inasmuch as you have been kind to the servants of the Lord, may you receive such blessings as a servant of the Lord is willing to give, and may you continually have hearts willing and obedient to apply your labors, both temporal and spiritual, in the right direction, and so open for yourselves the way for a speedy release from this land, that you may rejoice with the Saints in the mountains of Ephraim.

My labors while in England have been attended with greater success than I had anticipated, there having been an accession to our numbers of 65 new members, beside a number of renewals within a period of 17 months, and several are investigating our doctrines with much interest, and I can say that in my labors I have enjoyed myself very much indeed, and leave my field with satisfaction and the comforting assurance that I have acted and done according to the very best ability and wisdom that has been given me.

I cannot speak too highly of the traveling and local Elders who have

been laboring so faithfully and diligently; they have ever stepped forward and given their hearty co-operation and support; and much credit is their due for their promptitude and effort.

We have been highly favored in opening new fields, and feel quite confident that the work which has been so prosperous with us, if followed up in diligence and wisdom will be far more prosperous in time to come than in the year that is past, and may God the Eternal Father, add his blessing to all the honest in heart that may hear the truth, and to every Latter-day Saint on the earth is the desire of your brother in the Gospel of peace.

L. BROWN.

Liverpool, Oct. 25, 1876.

Prest. A. Carrington.

Dear Brother,—Since it has fallen to my lot to bid adieu to you and the Saints in the British Isles—where I have labored for a period of about two years and four months—perhaps it may not be out of place to say that I have had great joy in my labors, both in the field and the Liverpool Office; and that I earnestly trust to meet many of the Saints in Zion, who are yet living in climes of spiritual darkness, and amid a still declining light.

No one at all interested in the welfare of humanity—who has partaken of the Gospel of Jesus—can fail to grieve at the utter recklessness of the world as to their future state. There is no question in my mind, that notwithstanding the boasted enlightenment of the religious world, there is an almost universal disregard of religion in the world at large, men being apparently satisfied, as a rule, with a form of godliness, while they ignore its power—present revelation—without which a mere profession becomes idolatry. This is a sad reflection, but it is, nevertheless a true one, and it is, probably, owing to this fact that our Elders are generally received with very little attention on the part of the masses, although it is found that our doctrines, and a recital of our Church history, do not fail to make favorable impressions upon many sober and reflecting minds, which may in future time bear more or less valuable fruit, and at no distant day.

In the meantime Zion grows, and Babylon waxes old.

May God bless you and all your co-laborers in the British Isles, and all the Saints, is the constant prayer of your brother in the Gospel.

DAVID MCKENZIE.

Liverpool, Oct. 25, 1875.

Prest. A. Carrington.

Dear Brother,—As I am released to return home, I take this opportunity of expressing my feelings with regard to my mission to England. Just one year ago to day I left my home, and arrived in Liverpool on the 20th of November, and with your permission went and visited my relatives and friends. On the 4th of January I was appointed to travel in the Liverpool Conference and the North Wales District, and am pleased to say that the Lord blessed me in my labors. I found many kind hearted friends and Saints, who ministered to my wants. I was then appointed to take charge of the Bristol Conference, which change took place on the 12th of May. Since that time I have, through the blessing of God, traveled and visited its Branches, and have had the pleasure of bearing my testimony to both Saints and strangers, not only in our meetings, but while traveling by rail and on foot, and by the way side.

I feel to thank the Lord that I have had the privilege of visiting my native land, and hope I shall profit by seeing the contrast, and that my efforts will prove a blessing to many as well as to myself.

As I could not visit or write to all the Saints among whom I traveled, I take this opportunity of thanking those who have ministered to my wants, and I pray the Lord to prosper them; I also thank you for your kind and fatherly counsel from time to time, and pray the Lord to bless you and family, and all the faithful.

With kind regards to you and all at "42," I remain your brother in the Gospel,

WM. M. EVANS.

Have order, system, regularity, and also promptness.

UTAH NEWS.

From the *Deseret News*:—

ARTISTIC.—Mr. Dan Weggeland has presented President Joseph Young with his fine painting of the "Crucifixion."

SWEET POTATOES.—We have additional positive proof of the fact that sweet potatoes can be easily and profitably raised in Utah. Elder A. M. Cannon exhibited specimens to us, of the Bermuda kind, from his garden. They are pink in color and of good size. He has also raised some of the Brazilian yam, and the southern yellow yam, but he thinks the Bermudas are the most prolific and best adapted to the soil of Utah. From three, one of each kind named, of a quantity brought from Texas by brother Richard Greer, he raised about one hundred sprouts, from which he obtained his crop.

PROTECTIVE.—Mr. Bassett is engaged in laying a piece of concrete work, of the same materials of which his walks are composed, along the entire length of the Z. C. M. I. building, on the north side, for the purpose of preventing injury to the structure, by water, in the wet season. The piece of work will be 348 feet long and seven feet wide. The materials being impervious to water, the improvement will be likely to accomplish the object desired.

THE TEMPLE.—We learn from brother Thomas Jones, foreman of the stone-setters on the Temple, that shortly after two o'clock this afternoon, (Sept. 30th) the work of laying the five additional courses on a little over half the walls was completed, and the hoisting apparatus will now be removed in order that the work may soon be commenced on the other half. The five new courses add six feet three inches to the height of the walls.

HOME MANUFACTURE—A CAPITAL MOVE.—A meeting of the Directors of the Provo Manufacturing Company was held in that city. It was there determined to immediately open a store in Salt Lake City, for the sale of their products—cloths, flannels, linseys, blankets, shawls, yarns, etc., so that the public may have a reasonable understanding of the progress that is being made in the manufacture of woolen goods in Utah. President Young tendered them the use of the Old Constitution Building gratis, during Conference, which offer was at once accepted, and arrangements were made to commence business without delay, in order to take advantage of the Conference trade. We regard this a step in the right direction, and hope our citizens will give the establishment such support as will warrant the directors in making it a permanent institution.

FRUIT CANNING.—Fruit canning is being more extensively carried on this year than in any previous season, both by families in a private way, and by parties who are making a business of the trade, preparing the article for the market. For several weeks past tinmen have been exceedingly pushed to meet the demand for fruit cans, which have been going off "like hot cakes." If this branch of business keeps increasing yearly, imported canned fruits will in the near future be a drug on the market, and the sooner the better. The home article is not generally surpassed by the imported, when the former is properly manipulated.

STUMPAGE.—Register Patton, of the U. S. Land Office in this city, in his zeal to annoy and perplex President D. H. Wells, had all the lumber at that gentleman's mill attached and advertized for sale, in the name of the United States, some time since. President Wells replevined the property, giving a bond for $9,000, Register Patton being allowed five days by the Court to file a counter bond, of $18,000, if he chose so to do. In the event of his not doing so within the specified time, as a matter of course the lumber was to be released to its owner. The counter-bond was not filed, and President Wells commenced to haul away the property. The Register then resorted to the extraordinarily

foolish proceeding of making application to the military for troops to prevent the taking away of the property, receiving the reply, however, from the commandant, that he had better first exhaust civil process before making application for military aid, and that there were no troops to spare from the garrison for the purpose for which they were desired by the Register. We have a few facts relating to the course of the latter that will do to keep for a while. Register Patton swore out a complaint against President Wells, charging him with cutting timber on the public lands, and a warrant having been served upon him, he appeared before U. S. Commissioner Sprague, and waving an examination, was released on $1,000 bonds, to answer to the grand jury.

SWEET POTATOES.—The sweet potato is esteemed as an excellent article of food, and owing to its high price, compared with the ordinary potato, is considered as almost in the light of a luxury hereabout. The high price demanded for it is because of its being an imported article, the market being supplied from California. It is, however, entirely unnecessary for the sweet potato to be high priced here, or for Utah to be dependent upon other markets for her supplies of the article, as it has been demonstrated that it can be raised here, as large and of as good quality, at least, as anywhere else. Our reporter took a drive out to Mr. Popper's farm, on the old Kohlheyer place, a short distance west of the city, and there saw the sweet potato flourishing and growing, the first we believe raised in the soil in this vicinity. Mr. P., by way of experiment, obtained some plants from California, and set them out last spring. Being totally unacquainted with the cultivation of this root, when the vines showed themselves, he commenced pulling them out, thinking they were weeds, when he accidentally discovered the bunches of long potatoes shooting downwards into the soil. Utah, as a potato raising country, is not, we believe, surpassed by any other part of the globe, and if by cultivation, combined with the natural advantages of the soil, such excellence can be attained in the production of the ordinary potato, the same elements may conduce to superiority in the matter of the sweet potato, which fact has really been shown by Mr. Popper, who, in the results of his first trial equals, in size and quality, the Californian article. In view of these facts, there appears no reason or cause to prevent Utah from raising her own sweet potatoes, which is a matter worth the attention of our farmers. Some years since it was generally supposed that celery could not be successfully raised here, but fair trials have since shown that that production here is at least nothing inferior to the imported from California. Perhaps the same result will be attained in the matter of the sweet potato.

IN THE EAST.—A professor of an eastern college writes thus concerning the *News*, which he receives regularly, and places on file in the reading room of the college :—"The paper is to me an agreeable surprise for the fullness and freshness of its intelligence, and as an interesting exposition of the Mormon faith, intelligence, and zeal."

From the *Salt Lake Herald*:—

LIQUOR IN SANPETE.—The people of Sanpete are taking active prohibitory measures in regard to the sale of intoxicating liquors in the county, and some lawsuits are threatened. Neither city councils nor county courts will grant licenses for the sale of the ardent, and parties are talking of opening saloons and testing the prohibitory powers of the authorities in the district courts.

From the *Ogden Junction, Sept. 29th*:—

The mixed train from Salt Lake did not arrive till half past ten o'clock last night. The reason of the long detention was the extra length of the train, and the slipperiness of the rails from smashed grasshoppers. In these slippery times twenty-nine cars make too much of a train for one locomotive. The "boys" did well and utilized the sand of the ridge to some purpose. It was a good thing they didn't lack sand, or the train would have remained *in statu quo*.

We took a walk this morning (Sept. 30th) to see for ourself what was going on at the Iron Works, having learned that work had been resumed there the present week. The result of our observation was to satisfy us that the company means business, and from the work going forward we believe the furnace will soon be fired up.

We learn that the army of grasshoppers was so numerous on one of our railroads, last Saturday night, (Sept. 30th) as to stop a train—not from the great bulk of hoppers, but so many were on the rails that when mashed by the wheels, the iron became so oily that the wheels would not revolve.

From the *Beaver Enterprise:*—

Beaver is infested with skunks, which should be forthwith exterminated.—N. B. This is no figure of speech.—We ask the lover of the beautiful in nature, where he has seen anything more attractive than the party-colored mountain tops at the head of the Beaver? It is a picture of unsurpassed grandeur.—We are informed by Mr. H. Simpkins, who is engaged in threshing the grain crop, that the present season's is the best yield that has been realized in the country for a number of years. Last year the average of all he threshed was eight and a quarter bushels to the acre. This year, the average, he thinks, will be at least sixteen bushels to the acre.

—— A correspondent of an eastern paper writes from Utah, "Oh, these Mormon settlements are prolific in bearing children. They make a business of it."

—— The census takers of the Young Men's Christian Association of Jersey City, report, that there are thirty-five saloons to every church in the city, which, says an exchange, shows that there is more rum than religion in that locality.

—— A correspondent of the Richmond *Examiner* talks of a negro camp meeting in this way—"The church, the fields, the woods were all strewn with mourners, and their supplications could be heard at almost all hours of day or night. One of them woke me one night, praying very loud for his Heavenly Father to feed his children. I suppose his prayer was answered, as next morning the contents of the milk bucket were gone, one chicken was missing from the coop, and the sweet potato patch showed marked signs of filibusters."

—— The *Jewish Herald* states that the last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some ten years ago. Great accessions still continue daily; and whereas, ten years ago the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent every house that is to be let.

——The Oakland (Cal.) *Transcript*, of Sept. 22nd, says, "The world is undoubtedly growing better. A Mormon jury at Beaver has convicted Lee, the Mountain Meadow assassin, of murder in the first degree. This act of justice was not generally expected by the Gentile world, and it will constitute an epoch in Mormon civilization."

——An interesting account is given by the Anglo-Jewish Association, of a community of Jews in India, known as Beni-Israel (Children of Israel). They are supposed to have come to India 1,000 years ago. They dress like the Hindoos, use the Hindoo language, and know but little about Hebrew. They observe the Sabbath day strictly, and follow the Levitical code, but they associate but little with the Jews, owing to the difference of costume and language.

We should practice temperance, if it were for nothing else but the very pleasure of it; it is the glory of a man that hath abundance, to live as reason, not as appetite directs.